Magazine of Majlis Ansarullah UK

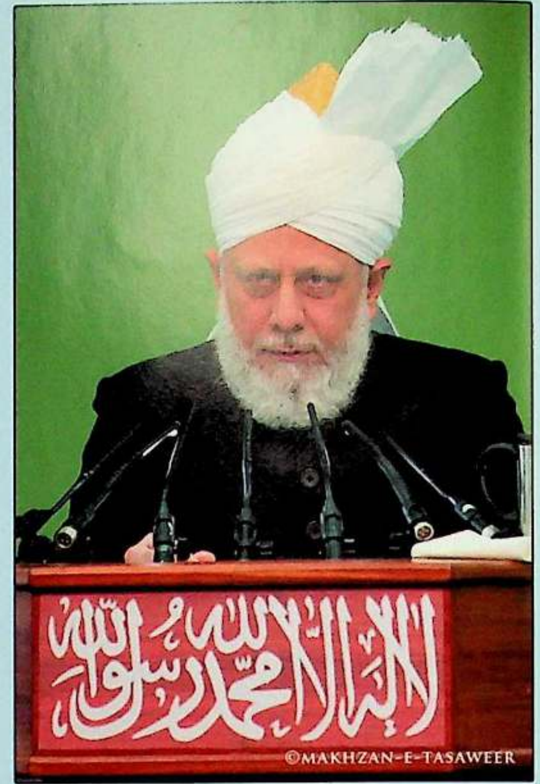
ANSARUDDIN

March- April 2013 Vol.10 No.2 Aman- Shahadat 1392 HS



Bait ul Rehman Mosque Valencia, Spain





Hazrat Khalifatul Masih The V(May God be his Helper) Inaugrating Baitur Rahman Mosque, Valencia Spain 29th March 2013





Reception Dinner 3rd April 2013

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of allah Most Gracious ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

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Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5Pt
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin@ansar.org.uk

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I Solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam and Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat.

Insha Allah.

ANSAR CHARITY WALK

On Sunday 30th June 2013 In Manchester



إِذْ قَالَ اللّٰهُ يٰعِيسٰى إِنِّي مُتَوَفِّيكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
إِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

[3:56] When Allah said, 'O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

This verse relates to the occasion when Jesus was being made a victim of the evil machinations of his enemies who were plotting to have him crucified and thereby prove him to have come to an accursed end. "Nay", says God to Jesus as stated in the verse under comment, "thine enemy shall not be permitted to kill thee on the Cross and thereby prove thee to be low and debased spiritually. On the contrary I will cause thee to die a natural death and will exalt thee in My presence......."

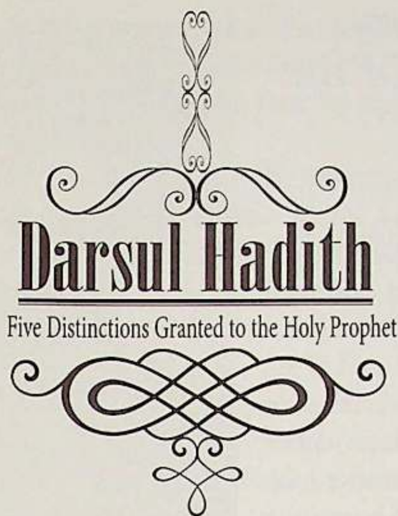
This is the only possible meaning of the verse in conformity with the context. Unfortunately, however, the verse is one of those which have heavily suffered from misinterpretation. Meanings have been sought to be put upon its words which they are simply incapable of bearing. It is now an admitted fact that, through the free intermixture of Muslims and Christians and the conversion en masse of hundreds of thousands Christians to Islam, the belief that Jesus had risen up to heaven alive found widespread credence among Muslims, the misunderstanding of the prophecy about the second advent of Jesus lending support to it.

There is no gainsaying the fact that Jesus is dead, and not alive in heaven. The Holy Prophet is reported to have said, "Had Moses and Jesus been now living, they would have found themselves forced to follow me" (Kathir). He even fixed the age of Jesus as 120 (Ummal). The Quran, in as many as 30 verses, has completely demolished the absurd belief of the physical accention of Jesus and his supposed life in Heaven. The arrangement of words in the verse under comment also leaves no doubt about the death of Jesus. Four distinct promises have been made to him in the verse:

- His being saved from death on the Cross and dying thereafter a natural death.
- His exaltation in God's presence.
- His exoneration from the false charges of his enemies.
- The domination of his followers over his rejectors.

The verse beautifully describes in four brief words the frustration of the plans of the Jews referred to in the preceding verse. They had planned:

- To bring about the death of Jesus by crucifixion.
- To be thus able to say that because he was a false prophet, he died an accursed death on the Cross. (Deut 21:22,23)
- The also sought to bring false charges against him, especially the heinous charge of an illegitimate birth.
- To be thus able to compass the destruction of his entire movement. ... continued on page 19



Narrated by Jābir, Allāh be pleased with him: The Prophet of Allāh (peace and blessings of Allāh be on him) said: "I have been granted five distinctions which none of the Prophets was granted before me. Firstly, I have been reinforced with awe extending as far as a month's journey, secondly the entire earth has been made for me a mosque and a means of purity, thirdly, the booty of war has been made lawful for me; it was never made lawful before me; fourthly, I have been granted the honor of intercession with the Lord and fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the entire mankind." (Bukhārī)

Explanatory Note

In this hadīth our Chief (may my life be dedicated to his service) has detailed five distinctions granted to him exclusively which go to show his exalted station and the abounding mercy of Allāh the Excellent on him. His first distinction is the divine gift of awe extending to as far as a month's journey. [The] history of Islām furnishes strong supporting evidence showing how notwithstanding his apparently slight physical frame and unostentatious living, an enemy would tremble in awe before him, surely a God-given gift. Even it so happened on many occasions that the enemy planned to attack Medina and as the Holy Prophet (peace of Allāh be on him and His blessings) sallied forth with a small group of companions, to meet him, he (the enemy) fled on the first alarm. Again when the Holy Prophet (peace of Allāh be on him and His blessings) addressed a letter to the Roman Caesar inviting him to accept Islām and the Caesar learnt further details about him he exclaimed"If I could go and pay obeisance to this Messenger of Allāh, I would indeed consider it a great honor if he permitted me to wash his feet."

The second distinction of the Holy Prophet is that theentire earth has been made a mosque for him. As a result of this, a Muslim can offer Prayers anywhere as and when the time for his Prayer comes and he does not require a special place for worship like followers of other faiths. This was necessary in order to facilitate the extensive campaign of the Muslims to carry the message of Islām all over the world. Similarly, the earth was made for him the means of purification. A minor aspect of this is the fact that in the event of non-availability of water, a Muslim can perform Tayammum in place of Wuhū. This combination of water and earth is in keeping with the creation of Adam who was created, according to Qur'ānic idiom, out of moist earth.

His third distinction is that, as against the laws of earlier religions, which required the war booty to be burnt, the Islāmic law allowed the Holy Prophet to use the booty that fell in his hands, as lawful. The wisdom underlying this was firstly to stop this needless wastage of national wealth, and secondly to teach aggressors the lesson that if they did not desist from oppressing others, their own wealth would be taken away from them and given to the oppressed; and thirdly to provide the weak among Muslims with a source of strength in the Islāmic defensive wars.

The fourth distinction of the Prophet is the grant to him of the highest office of intercession. Shafā'at literally means 'mate' or 'like,' and according to the idiom too it does not mean common prayer. Instead it signifies the special office held by a favorite of God by virtue of his dual role, on the one hand, of close contact with God and on the other of his near association with men. He is entitled to intercede with the Lord. The gist of this intercession would run as follows: "O God, in the name of your past favors to me and my heartfelt solicitude for the good of your creatures (or some particular individual from amongst them), I beg and pray that have mercy on your poor frail creatures and grant them your forgiveness," urging, on the one hand, the plea of his special contact with Him and on the other the heartfelt solicitude for the welfare of His creatures (or for that matter a particular person), begging thereby of Him mercy for His frail creatures and His forgiveness. In this connection, the Holy Prophet (may peace of Allāh and His blessings be on him) says, in another hadīth that when, on the day of Judgment, the people will be seized with extreme panic and consternation, despairing of all others, they will ultimately turn to him, and then, he will intercede for them with God, and that, his intercession will be accepted. The fifth destination of the Holy Prophet is that whereas the former prophets were sent to particular peoples for particular periods of time, he was raised for the entire world, for all peoples and for all times. This is a special characteristic and a great distinction indeed. The result was that his God-granted mission extended to every people, to every country and to every age and he was declared the perfect and Perfected manifestation of God. In other words, it meant that as God of the entire world is One, through His appointment, there was likewise one prophet for the entire mankind. Allāh! Bless Muhammad and grant him and his offspring peace.

Finding God in Light of the Writings of the Promised Messiah (as)

By

Atif Munawar Mir



Most religions describe God as an infinite reality, which is not bounded by time and space, and thus outside the grasp of human mind. A great chasm separates human mind and God. Can this gap be bridged and if so, how? Science is taking tiny steps forward but new scientific discoveries only confirm the depth and breadth of human ignorance. Since the development of modern science in the late 1600s, scientists and philosophers have attacked the idea of a God. They hold religion responsible for the oppression of humanity and want to replace religion with science as the supreme authority on human affairs. The idea that God does not exist became prevalent in the 19th century, which Nietzsche articulated in his famous phrase: "God is dead." In such context, Allah sent the Promised Messiah (as), who relied on Surah Al-Takathur to identify three tools that grant us certainty in the existence of Allah. These three tools are:

1. Knowledge by way of inference:
2. Knowledge by way of sight
3. Knowledge by way of experience

The degree of certainty these three tools provide varies. Knowledge by way of experience provides the highest degree of certainty in the existence of Allah followed by knowledge by way of sight. Knowledge by way of inference is the inferior of three forms of knowledge.

Knowledge by way of inference

The Promised Messiah (as) says that knowledge of God by way of inference is knowledge based on reason and information. When we see smoke from a distance, we infer the existence of fire. In a similar manner, when we see creation, we infer that there must be a creator. The sight of a sublime glacier melting into rivers, which snake their way into the ocean, and then vaporize to form clouds and then falls back on earth in the form of rain or snow is one of many marvelous phenomena in the universe. To a curious mind, a natural question comes to mind. Who created this beautiful machinery of nature in such an artistic manner? Such breathtaking beauty helps us to infer that a supreme being exists who created the universe and the life in it. The challenge is to find this creator. How do we know where He is, and how do we know His attributes? Holy Scriptures and prophets point to the fact that the creator of the universe communicates with His creation. Muslims believe that the final scripture revealed to humanity is the Holy Quran. The teachings of this scripture were demonstrated by the Holy Prophet in his practice. The Holy Quran and the life of the Prophet Muhammad, may peace be on him, offer indirect proof that Allah exists. Can we gain an even better knowledge of Allah? Yes. To understand Allah better, we need to rely on Allah's Grace. We have to seek His help to develop knowledge about Him without any intermediary. The Holy Quran states:

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:104)

Knowledge by way of sight

We can say that we see God with our own eyes when God reveals Himself to us. No longer do we depend on logic and information to infer the existence of Allah. At this stage of knowledge, we do not see only the smoke but also the fire.2 However, sometimes revelation is not a testimony of our righteousness, but is a motivation for us to become righteous. It is like when our parents show us a beautiful toy and take it back until we finish our homework. In a similar manner, God grants us revelation and shows Himself to us but he stops His revelations if we do not respond with improved level of righteousness. In other words, if someone is blessed with

revelation, it does not mean that the spiritual destination has arrived. It is more likely that God has given us a glimpse of our destination so that we start traveling faster on the spiritual
path.3 What is true revelation? The Promised Messiah (as) first explains what revelation is not. Any brilliant idea of a scientist or philosopher cannot be termed as revelation. Otherwise, a thief who comes up with brilliant ideas of robbery will also be considered a recipient of revelation.4
The Promised Messiah (as) describes true revelation as something that is not a product of our mind but a meaningful back-and-forth dialogue between Allah and his servant.5
Those who are blessed with revelation are few because most of us choose worldly things over spiritual bounties. But once we have acquired the taste of genuine revelation, all worldly things become meaningless.6

Knowledge by way of experience

According to the Promised Messiah (as), revelation is open to us all, however we can only become worthy of it by becoming righteous. If revelation inspires righteousness in you then you become worthy of further revelations. Revelation and righteous actions reinforce each other and give us the highest level of certainty in the existence of Allah. At this stage of certainty, we feel the warmth of God in our hearts. It is as if we have become certain of fire by inserting our hand into the fire.
Since righteousness is a prerequisite for attaining certainty in the existence of God, we
should know the meaning of righteousness. Righteousness, among other things, also
means showing steadfastness in the face of misfortune. When great calamities enter the house of a righteous person, he does not "lose heart but says: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided (2:156-158)." 7 Observing steadfastness during extreme hardships allows man to arrive at the absolute certainty of the existence of Allah. The Promised Messiah (as) explains that when people show steadfastness and do not lose heart in the face of fear, hunger, suffering and loss of wealth, it is they who are blessed from God and are perfectly guided. Steadfastness in the face of trials imprints divine attributes on their soul. At this stage, the knowledge is perfected through experience and moral qualities such as forbearance, become part of our personality.8 Why is steadfastness, in the face of suffering, necessary to gain absolute certainty in the existence of God? Steadfastness in bleak times proves that we love and worship Allah and not our desires. The Promised Messiah (as) calls steadfastness a moral quality when "one suffers a loss one should consider it as rendering back to God that which He had bestowed, and should utter no complaint about it".9 In other words, steadfastness is "reconciliation with the divine will".10
If we want to be filled with divine light, we must be ready to show steadfastness.11

Conclusion

It is in our nature to seek. Some try to find happiness in money and possessions. Some try to find happiness in knowledge. Others seek satisfaction in relationships and friendships. Then there are those who find happiness in self-denial and self-mortification. According to the Holy Quran, true happiness comes when our souls are at peace. And our souls are at peace when the reality of Allah has penetrated into our soul, body and mind.12 You do not find God in physics laboratories or in mathematical formulas. You will find God in logic, historical knowledge and revelation. But, the absolute certain knowledge of God comes when we are righteous and hence show steadfastness in the face of suffering. Steadfastness is one of the important keys that unlocks the door of our hearts and opens us up into the presence of Allah. It is interesting that scientists find logic to be the ultimate tool of knowledge. In Islam, steadfastness is an important tool that grants us knowledge of the infinite reality. Steadfastness and knowledge of God's existence are strongly intertwined in Islam.13

1 Ahmad, Hadhrat Mirza Ghulam, "Sources of Divine Knowledge", Philosophy of the Teachings of Islam, Islam International Publications Ltd, 1993, p. 99
2 Ibid, 103
3 Ibid, 105
4 Ibid, 104
5 Ibid, 105
6 Ibid, 106
7 Ibid, 109-110
8 Ibid, 109-110
9 Ibid, 40
10 Ibid, 41
11 Ibid, 111
12 Al Quran 13:28-30.
13 Al Quran 41:27-33.

Status of the Promised Messiah (as)

Why do you wonder if I have come as the Messiah; the breeze of the spring carry the fragrance of the Messiah.

There is great eagerness in heaven in support of the call of truth; Angels are descending upon the well disposed.

The independent thinkers of Europe are turning in this direction; the pulse of the spiritually dead has begun to beat suddenly.

The wise are saying goodbye to the Trinity; they are devoting themselves to the Fountain of Tauhid.

An elegant flower has blossomed in the garden of the Ummah; An intoxicating fragrance is flowing from the garden.

I perceive the fragrance of my Joseph; and, though you might call me mad, for him I wait.

Listen to the voice of heaven, which proclaims: The Messiah has come, the Messiah, has come; listen also to the earth which proclaims: The victorious
Imam has arrived.

The heaven is showing signs and the earth says: this is the time; these two witnesses are desperately crying out for me.

It is now only in this garden that you will find rest and comfort; Hurry up, O' you roaming in the wilderness, for there is time still!

This cool breeze has started blowing after a long interval; only God knows when these days and this spring will return.

People know nothing of the relationship that I have with my Beloved; He has become mine, my life is all His.

At times I am Adam, at times I am Mosesas and at times Jacobas. Also I am Abraham; and my progeny is countless.

I am a tree that bears David-like fruits; as I am David, so is Goliath my quarry.
Like Jesus, I would have been drawn upon the cross; had it not been for the name of Ahmad upon which I rely wholly.

[Brahin-e-Ahmadiyyah, Part V, Ruhani Khaza'in, vol. 21, pp. 131-133]

CLOSING ADDRESS OF HAZRAT KHALIFATUL MASIH V
(May Allah support him with His Mighty help)
AT THE MAJLIS ANSARULLAH IJTEMA

AT

BAIT-UL-FUTUH, LONDON U.K.

ON

SUNDAY 05 NOVEMBER 2006

After reciting Tashahhud, Ta'awwaz and Sura Al-Fatihah, Huzoor recited the following verses of the Holy Quran:

"And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of Allah?' The disciples answered, 'We are the helpers of Allah. We have believed in Allah.' And bear thou witness that we are obedient." (Al-Imran, i.e. Chapter 3, verse 53).

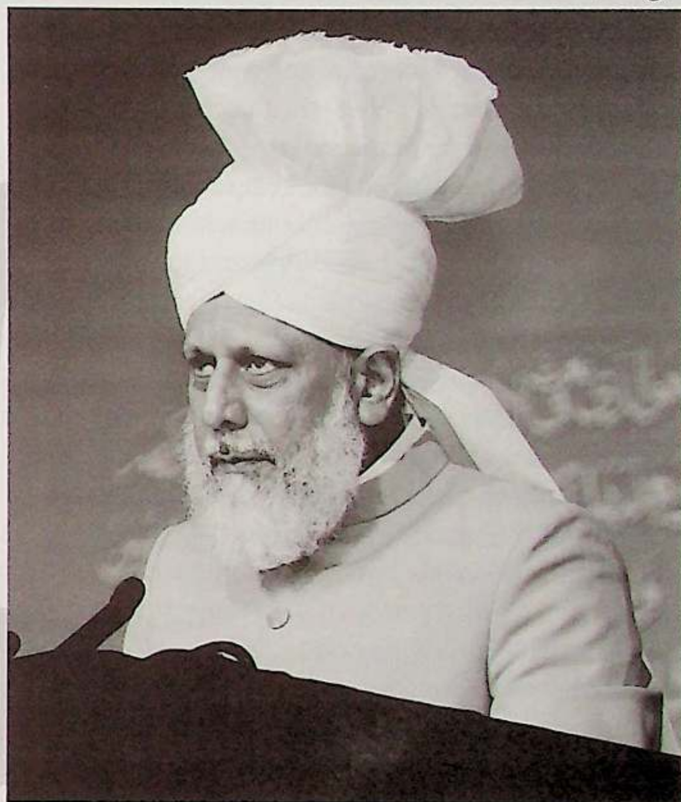
"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph." (Al-Tauba, i.e. Chapter 9, verse 100).

"O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of Allah?' The disciples said, 'We are helpers of Allah.' So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy and they became victorious." (Al-Saff, i.e. Chapter 61, verse 15).

Huzoor then said:

Once, Hazrat Musleh Maud (may Allah be pleased with him) had, in an address to Ansarullah, drawn attention to or explained that the word 'Ansar' has been used twice for believers in the Holy Quran: Once for the disciples of Hazrat Isa (Peace be upon him) and once for the Companions of the Holy Prophet (may Peace and blessings of Allah be upon him).

It is a very fine and significant point. If Ansar reflect upon this in depth, Majlis Ansarullah can become the most dynamic organ of the Ahmadiyya Jamaat. If we contemplate with deep understanding our responsibilities, and to what extent we are acting upon them, we will realise that there is still huge ground to cover.



In the Holy Quran where Ansar are mentioned in relation to Hazrat Isa (Peace be upon him), there is one place where Hazrat Isa (Peace be upon him) poignantly proclaims that a majority of his nation have spurned his teachings and have refused to follow his commandments. He asks his disciples, 'Are there any fortunate ones amongst you who could become my assistants and helpers in conveying the message of Allah and acting upon His Commandments?' The disciples replied, 'We are helpers of Allah! We declare that we are counted in the front line with complete faith, submission and obedience to Allah.'

A similar scenario arose in this age when the believers claimed that they have accepted the Imam of this age and have entered his Jamaat and pledged to follow his teachings faithfully. However, you cannot fulfil this task until your faith is strong; this task cannot be accomplished by merely professing that we have accepted the Imam of this age.

When we talk about the period of the Holy Prophet

(Peace and blessings of Allah be upon him), we notice that the Companions of the Holy Prophet (Peace and blessings of Allah be upon him) did not just say 'We believe in you', but set magnificent standards to demonstrate their Sacrifices. In this age too, it will not be enough to say that by accepting the Imam we have attained faith.

Allah the Almighty has made it clear by giving the example in the Holy Quran of the Beduoins and those from the villages who say 'We have believed.' Allah says, 'Ay Prophet (Peace and blessings of Allah be on him) let them know that so far it is just their claim that they have believed.' You can of course say 'We have submitted', but the state of submission will only transform into the state of belief when nothing will remain yours and all will be for the sake of Allah.

The Promised Messiah (Peace be upon him) says, 'the righteous are those whose actions testify their belief. Belief is registered on their hearts and the pleasure of Allah is their highest priority. They tread on the fine and narrow path of Taqwa for the sake of God and are completely absorbed in His love. Each and everything which is a barrier between them and God, whether it be their conduct or behaviour, or negligence or laxity; they keep themselves far away from it' (Tabligh-e-Risalat, vol. 10, pg. 103; Tafseer Masih-e-Maud, vol. 4, pg.225 and 226).

A 'Nasir' who has moved up to the age of forty years should have attained depth of understanding, and should be conscious of the decrease in his life with the increase in his age. He should have more fear of Allah than ever before, and with his faith in the Holy Prophet (Peace and blessings of Allah be on him) and having entered the Jamaat of his Messiah and Mahdi, should have his standard of being a helper of Allah rise considerably. All along he should bear in mind that he has to attain the pleasure of Allah by following the delicate path of Taqwa.

A person who has pledged to be part of 'Ansarullah' can only acquire such a magnificent status of faith when the love of Allah in him supersedes all other loves, be that the love of wealth, progeny or anything else. That is the standard, which every true believer should try to achieve.

The Promised Messiah (Peace be upon him) says:
"God, addressing me, said that I should let my Jamaat know that those who believe and their belief is totally pure without any impregnation of worldly pleasures, and whose faith is not polluted by hypocrisy or cowardice and they are not deprived of faith or submission in any sense, will be amongst the favourites of Allah, and Allah says that it is they whose move is a step towards righteousness." (Risala Al-Wasiyyat, Ruhani Khizaen, vol.20, pg. 309).

That is then the true standard of faith and when a person enters in this age group, as I said, when life is on the slide, it is absolutely important that this matter be given even greater attention that our slogan 'We are helpers of Allah' should be purely for the sake of Allah and for seeking His pleasure. Every step that we raise in His path should be one that takes us closer to Him. Our eyes should be on the worship of Allah and our attention should be on being prepared to offer any sacrifices for conveying the message of Allah and we should be setting high moral standards. Fulfilling the rights of mankind should be our objective along with instilling high morals in those around us and continuing in our effort to carry out obligations towards mankind. There should be no laxity in discharging our responsibilities, which include obligations to Allah and obligations to mankind. We should never become lax about any of those. We should never be negligent. When such qualities will develop in us then we can say that in fulfilling our pledge we have tried to follow in the footsteps of those who are called the Companions of the Holy Prophet (Peace and blessings of Allah be upon him) who set a shining and dazzling precedence of abiding by this pledge. They were people of two categories. One group is known as 'Muhajir' (Emigrants) and the other, 'Ansar' (Helpers). As far as becoming Ansar like the disciples of Jesus (Peace be upon him) is concerned, when Companions of the Holy Prophet (Peace and blessings of Allah be upon him) received Allah's directive 'become the helpers of the faith of Allah', everyone whether Muhajir (Emigrants) or Ansar (Helpers), rushed to join in the race for the honour and their amazing performance was super. All those extraordinary standards of sacrifices and a complete transformation of their selves was on account of their boundless love for Allah and His Prophet (Peace and blessings of Allah be upon him). That love sprouted from the strength of their faith. The standard of their worship was matchless. The standard of their sacrifice of life, wealth and time for the sake of their faith was also matchless. Their standards of mutual love and care for each others' rights were truly amazing. These were people about whom Allah the Exalted had said:
"And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well

pleased with them and they are well pleased with him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph."
(Al-Tauba, i.e. Chapter 9, verse 100).

At this point, I wish to mention something about the group called Ansar. They had not benefitted much from the company of the Holy Prophet (Peace and blessings of Allah be upon him), as did the early Muslims of Mecca, until the Holy Prophet migrated to Medina, and strengthened their faith. However, at the time of migration when the Holy Prophet (Peace and blessings of Allah be upon him) introduced the system of 'Mwakhat' (brotherhood), the Ansar a glorious example of respecting the rights of one another to the extent of bequeathing to their fellow brethren a half of their properties and income. They began to share everything, including food. When the impact of the company of the Holy Prophet (Peace and blessings of Allah be upon him) and Divine Power ignited their hearts with love of Allah, they developed the sagacity to understand 'We believe' from 'We submit'.
During the Battle of Badr, a beautiful response was given by a leader of Ansar when the Holy Prophet (Peace and blessings of Allah be upon him) was consulting them. Every time when the Holy Prophet would show them how they should fight in battle the Muhajirs (Emigrants) would stand and declare that they would fight in front of the Holy Prophet, and behind him, and to his right and to his left. But the Holy Prophet (Peace and blessings of Allah be upon him) continued asking how they should be fighting in the battle. At that, one leader of Ansar stood up and said, perhaps the Holy Prophet (Peace and blessings of Allah be upon him) is addressing them. The Holy Prophet replied, 'Yes'. To that, the leader of Ansar said, 'Then our reply is that the first treaty with you was agreed before your arrival in Medina and it was to give you protection at a time when the enemy attacked you in Medina, but we did not accept the responsibility to protect you outside Medina. Now you are standing in the field of Badr, outside Medina. Our submission now is that when the first treaty was concluded, we did not know your loving self and your teachings that well. Today, the reality has fully unfolded and every aspect of your mission has come to light. Today, O Prophet of Allah! The question of that treaty does not arise. We will not respond like the companions of Moses did, by saying that 'Go thou and thy Lord and fight and here we sit.' (Al-Maidah, i.e. Chapter 5, verse 25). Nay! Our reply is the same as that already given by the Muhajirs (Emigrants) that we will fight on your right, and on your left, in front of you and behind you, and the enemy will not be able to reach you without stampeding on our corpses. If you order us to, we will even run our horses into the ocean.' Arabs were generally afraid of water because they lived in the desert and the ocean was far away and they had little notion of it. But their faith created in them such courage that they were prepared to run their horses into the ocean at the orders of the Holy Prophet (Peace and blessings of Allah be upon him). That was the splendid example of the devotion that Ansar demonstrated after benefitting from the Divine Power of the Holy Prophet (Peace and blessings of Allah be upon him).

Let us then look at the example of the Ansar at the Battle of Uhad. One 'Nasir' who was nearing death on the battlefield and whose body had been broken to fragments because of the horrendous injuries he had endured, was asked his last wish. He did not express any concern about his wife or children. Instead, his only concern was for the Holy Prophet (Peace and blessings of Allah be upon him). He said, 'Please convey my salaams to my relatives and inform them that I am dying, but I am leaving behind in your custody a holy trust of Allah. As long as I was alive I protected this holy trust and never cared about my life. Now I advise you, if you really have any regard for my last words, then guard this Messenger (Peace and blessings of Allah be upon him) even if you have to sacrifice your lives. I hope you are all inundated with the love of the Holy Prophet (Peace and blessings of Allah be upon him) and you will never care for your lives.'
These were the examples of those excelling in faith. When they declared 'We are helpers of Allah' they sacrificed everything for His sake, His Prophet and His faith. Such are the examples, which Ansarullah of today need to demonstrate. As I mentioned earlier, you seriously need to ponder over the words 'Ansarullah' and the pledge, which you recite in your meetings and gatherings. Today, you are not asked to use the sword. You are not asked to throw yourselves into the battlefields. You are not asked to confront guns and bombs. You are required to fulfil the obligations to Allah and His creation. Set such standards of worship, which would be a model for Khuddam and Atfal. Become models for your wives and for your daughters. Your sacrifices should also be such that others can benefit by your example.

Day before yesterday, in the Friday Sermon, I had presented a survey of UK Jamaats. This survey should be

enough to awaken your souls. Usually, the best period of earning is between the ages of forty and sixty. Look at your promises and look at your pledge. Look at the pledge you have made and the standard of your sacrifices.

It is narrated in a hadith that what you have spent on yourself or in the way of Allah is your saving. What you leave behind is of no use; it is no more yours. But there are limits set that you spend moderately on yourselves and spend only that which is lawful.

In the financial review that I presented on Friday, the sacrifices of the Ahmadis in Pakistan were the best of all. There was marked increase in sacrifices over the last year. Their total collection was also considerable. Why is it that while you were there, in spite of poor circumstances, you made great sacrifices, but when you came here, you began to think of other needs? Pay attention to this matter. The standards that you will set today will become models for this Jamaat. The high targets to which you wish to raise your future generations will have to be set by your own targets and achievements. In order to draw the attention of your future generations to these sacrifices, you will have to raise your own targets.

It has come to my notice that there is still considerable room for participation in Tharik-e-Jadid. There is need to seriously pay attention to that. In some Jamaats, more than a half of the members did not participate in Tharik-e-Jadid. The situation for Waqf-e-Jadid is perhaps also similar.

Ansar should now take up this responsibility that they have a role to play in increasing this number. Firstly, each Nasir should review his own situation that he is participating hundred percent in these blessed schemes. Then each one should try to include his wife and children as well. Then after raising the slogan of Ansarullah when your attention will be on these sacrifices, your other great responsibility, which is part of your pledge, is the protection of Khilafat. It is to inculcate the spirit of total obedience to Khilafat in your children and your wives with prayers, and to fulfil your duties to Allah the Exalted. Do not be satisfied with a superficial notion; rather nourish and wholly develop this sentiment within yourselves. The Jamaat of the righteous who were promised Khilafat were also promised special favours of Allah. The Promised Messiah (Peace be upon him) was assured of the continuation of special favours and inshaAllah they will definitely continue. But as I said earlier, you should raise your standards so high to become a true believer that you are accepted on the same level as those given the promise of special favours. Do not merely keep an eye on the secular education of your children; provide them with a religious atmosphere in your homes. Link your children with Mosques and Salat centres. Draw their attention to acquiring knowledge of faith. Draw their attention to learning the Holy Quran. The mothers should help their children read the Holy Quran or seek the help of someone who can. Often, the 'Amin' ceremony on completion of the Holy Quran is held, after which no further supervision is accorded. It is the duty of fathers to keep on drawing the attention of children to this matter. When they step into their youth, and begin spending time away from home, then they are no more in the control of their mothers. Keep a friendly relationship with them. When they come home, discuss with them what they see around them in the society. Guide them and help them to understand good from bad. By doing that, you will be able to influence your next generation in a positive manner; you will be counted amongst those believers who were promised Khilafat. So set virtuous examples in your worship, because Khilafat is conditioned with those devoted to worship. Pay attention to your financial sacrifices because it has a very significant connection with Khilafat.

In this age, the Promised Messiah (Peace be upon him) has made it abundantly clear by connecting financial sacrifices with the system of Wasiyyat. Hazrat Khalifatul Masih II (Allah be pleased with him) said at the time of the initiation of Tharik-e-Jadid, that it is like a matrix of the system of Wasiyyat. Those who cannot join the system of Wasiyyat need to pay attention to Tharik-e-Jadid. Those who have done Wasiyyat, will, through their sacrifices, become attentive to offer greater sacrifices so that for the strength of Khilafat and the publicity of Islam, every member and individual of the Jamaat, young or old, takes part. For that, inculcate the spirit of sacrifice in the old and the young. It is the task of the elders, and Ansarullah to develop this spirit and establish high standards of obedience to the Messenger of Allah (Peace and blessings of Allah be upon him). Excel in observing the Nizam of the Jamaat and obeying Khilafat and instituting similar high standards in your progeny and your wives and children, because obedience is absolutely vital to the continuation of this Nizam. The Promised Messiah (Peace be upon him) said, that obedience should be genuinely pure. May Allah the Exalted enable us all to promulgate this spirit and passion so that we can see the promises of the victory of Islam being fulfilled in our lives. Now let us pray.

An excellent examplar for the mankind Holy Prophet Muhammad(saw)

Part II

JUSTICE AND FAIR DEALING

The Arabs were greatly given to favouritism and applied different standards to different persons. Even among the so-called civilized nations of today one observes a reluctance to bring prominent persons or persons occupying high positions or offices to account for their doings, though the law is enforced rigorously against the common citizen. The Holy Prophet (saw) was, however, unique in enforcing uniform standards of justice and fair dealing. On one occasion a case came before him in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet (saw) on behalf of the offender but were afraid to do so. Eventually Usama (ra) was prevailed upon to undertake the mission. Usama (ra) went to the Holy Prophet (saw) but the moment the latter perceived the trend of his submission he was much upset and said: "You had better desist. Nations have come to a bad end for showing favours to highly placed persons while pressing hard on the common people. Islam does not permit this and I will certainly not do it. Verily, if my own daughter, Fatima (ra) were to commit an offence I would not hesitate to impose the appropriate penalty". (Bukhari, Kitabul Hudud)

It was repoted that when the Prophet's uncle Abbass (ra) became a prisoner in the Battle of Badr, he was, like other prisoners, tied up with a rope to prevent his escape. The rope was so tightly secured that he groaned with pain during the night. The Prophet (saw) heard his groans and was unable to sleep. The Companions of the Prophet (saw), perceiving this, loosened the rope that bound Abbass (ra). When the Prophet (saw) got to learn of this, he directed that all prisoners should be treated alike, saying that there was no reason for showing favour to his own relative. He insisted that either they must loosen the bonds of all the prisoners or must tighten the bonds of 'Abbas like those of the others. As the Companions of the Prophet (saw) did not wish him to be subjected to uneasiness on account of his uncle they undertook to guard the prisoners carefully and loosened the bonds of all of them (Zurqani, Vol. 3, p. 279)

Even during the exigencies of war, he was most particular in observing all accepted rules and conventions. On one occasion he despatched a party of his Companions on a scouting expedition. They encountered some men of the enemy on the last day of the Sacred Month, Rajab. Thinking that it would be dangerous to let them escape and carry to Mecca the tidings of the scouting party being so near, they attacked them and in the course of the skirmish one of them was killed. After the scouting party had returned to Medina the Meccans began to protest that the Muslim scouts had killed one of their men in the Sacred Month. The Meccans had often been guilty of violating the sanctity of the Sacred Months vis-a-vis the Muslims whenever it suited them, and it would have been a suitable reply to their protest to say that as the Meccans had themselves set at naught the convention relating to the Sacred Months, so they were not entitled to insist upon their observance by Muslims. But the Prophet (saw) did not make this reply. He severely reprimanded the members of the party, refused to accept the booty and according to some reports even paid the blood-money for the person killed, till the revelation of 2: 218 cleared the whole position (Tabari and Halbiyya)

People are generally careful not to hurt the feelings of their friends and relations but the Holy Prophet (saw) was very particular in this respect even regarding people who were opposed to him. On one occasion a Jew came to him and complained that Abu Bakr (ra) had hurt his feelings by saying that God had exalted Muhammad (saw) above Moses. The Prophet (saw) summoned Abu Bakr (ra) and asked him what had transpired. Abu Bakr (ra) explained that the Jew had started by saying that he swore by Moses whom God, he said, had exalted

above the whole of mankind, and that he (Abu Bakr) had thereupon retorted by swearing by Muhammad (saw) , whom God had exalted above Moses. The Prophet (saw) said:
"You should not have said this as the feelings of other people should be respected. No body, should exalt me above Moses" (Bukhari, Kitabut Tauhid). This did not mean that the Holy Prophet (saw) did not in fact occupy a higher position than Moses (as) but that an affirmation like this addressed to a Jew was likely to hurt his feelings and should have been avoided.

REGARD FOR THE POOR

The Holy Prophet (saw) was ever concerned to ameliorate the condition of the poorer sections of the community and to raise their status in society. On one occasion while he was sitting with his Companionsra, a rich man happened to pass by.The Prophet (saw) inquired of one of his Companions what he thought of him. He replied "He is a well-to-do and well-connected man. If he were to ask for the hand of a girl in marriage the request would be favourably considered and if he were to intercede on behalf of anybody the intercession would be accepted." Shortly after, another man passed by who appeared to be poor and of no substance. The Prophet (saw) inquired of the same Companion what he thought of him. He replied: "O Messenger of Allah! He is a poor man. If he were to request the hand of a girl in marriage the request would not be favourably received and if he were to intercede on behalf of any person the intercession would be rejected and if he were to seek to engage anybody in conversation no attention would be paid to him." On hearing this, the Prophet (saw) observed: "The worth of this poor man is much greater than the value of a quantity of gold sufficient to fill the whole universe". (Bukhari, Kitabur Riqaq)

A poor Muslim woman used to clean out the Holy Prophet's (saw) mosque in Medina. The Prophet (saw) did not see her in the mosque for some days and made inquiries concerning her He was told that she had died. He said: "Why I was not informed when she died? I would have wished to join her funeral prayers," and added, "perchance you did not consider her worthy of consideration as she was poor. This was not right. Direct me to her grave." He then proceeded to her grave and prayed for her (Bukhari, Kitabus Salat)

He used to say that there were people with tangled hair whose bodies were covered with dust and who were not welcomed by those who were well-to-do but who were so highly valued by God that if, trusting in God's beneficence, they swore in His name that a certain matter would take a certain turn He would support them." (Muslim, Kitabul Birr Was Sila)

On one occasion some Companions of the Holy Prophet (saw) who were freed slaves were sitting together when Abu Sufyan (ra) (who was a chieftain among the Quraish and had fought the Muslims up to the surrender of Mecca and had accepted Islam only on that occasion) happened to pass by.
These Companions, addressing him, recalled the victory that God had bestowed upon Islam. Abu Bakr (ra) also heard this and did not approve of a chieftain of the Quraish being reminded of their humiliation and he reprimanded the group of Companions. He then went to the Holy Prophet (saw) and related the incident to him. The Prophet (saw) said: "O Abu Bakr! I fear you may have hurt the feelings of these servants of God. If that should be so, God would be offended with you." Abu Bakr (ra) at once returned to those people and inquired: "Brothers of mine! Did you feel hurt over what I said?" To which they replied: "We felt no offence at what you said. May God forgive you!" (Muslim, Kitabul Fada'l) While, however, the Prophet (saw) insisted that poor people should be respected and their feelings should not be injured and strove to fulfil their needs, he also sought to instil the sentiment of self-respect into them and taught them not to beg for favours. He used to say that it behoved a poor man not to seek to be content with a date or two or with a mouthful or two of food but to restrain himself from making a request, however severely he might be tried (Bukhari, Kitabul Kusuf). On the other hand he used to say that no entertainment would be blessed unless some poor people were also invited to it. Aisha (ra) relates that a poor woman came to visit her on one occasion accompanied by her two little daughters. Aisha (ra) had nothing with her at the time except one date which she gave to the woman. The woman divided it between her little daughters and then they all departed. When the Prophetsa came home Aisha (ra) related this to him and he said: "If a poor man has daughters and he treats them with consideration, God will save him from the torments of Hell," and added: "God will bestow Paradise upon this woman on ac-

count of the consideration she showed towards her daughters" (Muslim) On one occasion he was told that one of his Companions, Sa'd (ra) who was a well-to-do person, was boasting of his enterprise to others. When the Prophet (saw) heard this, he said: "Let no man imagine that his wealth or standing or power is the result merely of his own efforts or enterprise. That is not so. Your power and your position and your wealth are all earned through the poor." One of his prayers was: "O God! Keep me humble while I am alive and keep me humble when I die and let my resurrection on the Day of Judgement be with the humble" (Tirmidhi, Abwabul Zuhad)

On one occasion, during the hot weather when he was passing through a street, he observed a poor Muslim carrying heavy loads from one place to another. He was very plain of features which were rendered still more unattractive by a heavy coating of perspiration and dust. He bore a melancholy look. The Holy Prophet (saw) approached him stealthily from the back and, as children sometimes do in fun, he put forward his hands and covered the labourer's eyes with them, expecting him to guess who he was. The man put back his own hands and feeling over the body of the Prophet (saw) realized that it was the Holy Prophet (saw) himself. He probably guessed also that nobody else would show such intimate affection for a man in his condition. Being pleased and encouraged, he pressed against the Holy Prophet's (saw) body and clasped him to himself from the back rubbing his dust and sweat-covered body against the clothes of the Prophet (saw) , desiring perhaps to ascertain how far the Prophet (saw) would be willing to indulge him. The Prophet (saw) went on smiling and did not ask him to desist. When the man had been put in a thoroughly happy mood the Prophet (saw) said to him: "I possess a slave; do you think anybody will be willing to buy him?"
The man realized that probably there was nobody in the whole world, save the Holy Prophet (saw) himself who would be ready to see any worth in him, and with a melancholy sigh he replied: "O Messenger of Allah! there is nobody in this world who would be prepared to purchase me." The Prophet (saw) said: "No! No!
You must not say that. You are of great worth in the eyes of God" (Sharhussunna)

Not only was he himself watchful of the welfare of the poor but he constantly exhorted others to be the same. Abu Musa Ash'ari (ra) relates that if a needy person approached the Holy Prophet (saw) and made a request, he would say to those around him, "You should also support his request so that you may acquire merit by becoming sharers in promoting a good deed" (Bukhari and Muslim), his object being to create on the one side in the minds of his Companions a feeling of eagerness to help the poor and on the other in the minds of the needy a realization of the affection and sympathy felt for them by their better-off brethren.

SAFEGUARDING THE INTERESTS OF THE POOR

When Islam began to be generally accepted over the greater part of Arabia, the Holy Prophet (saw) often received large quantities of goods and money which he immediately distributed amongst those who were in need. On one occasion his daughter Fatima (ra) came to him and, showing him her hands which had become calloused by the labour involved in crushing grain with stones, requested that a slave might be allotted to her to lighten her labour. The Prophet (saw) replied: "I shall tell you something which will prove to be of far greater worth than a slave. When you go to bed at night you should utter the praise of God thirty-three times, and affirm His perfection an equal number of times and affirm His greatness thirty-four times. This will help you a great deal more than could the possession of a slave" (Bukhari)

While distributing money on one occasion a coin fell from his hands and rolled out of sight.Having finished with the distribution he went to the mosque and led the prayers. It was his practice to remain sitting for a short while after the conclusion of the prayers, occupied in the remembrance of God and thereafter to let people approach him and put questions to him or proffer requests. On this occasion, as soon as the prayers were concluded, he got up and proceeded quickly to his house. He looked for the missing coin and, having recovered it, came back and bestowed it upon a needy person, explaining that the coin had fallen from his hands during the distribution of money and the matter had gone out of his mind but he suddenly recollected it while leading the prayers and he was made uneasy by the thought that if he were to die before he could recover the coin and give it away to some person in need, he would be held responsible for it before God; that was the reason why he had left the mosque in such a hurry to recover the coin (Bukhari, Kitabul Kusuf)

In his anxiety to fully safe-guard the interests of the poor and the needy he went so far as to lay down that no charity should ever be bestowed upon his descendants, fearing lest Muslims out of their love for and devotion towards himself should in course of time make his descendants the principal objects of their charity and thus deprive the poor and needy of their due share. On one occasion somebody brought to him a quantity of dates and offered them as charity. His grandson Imam Hasan (ra) who was then only two and a half years of age, happened to be sitting with the Prophet (saw). He picked up one of the dates and put it into his mouth. The Prophet (saw) immediately put his finger into the child's mouth and forced the date out of it saying: "We have no right in this. This belongs to the poor among God's creatures". (Bukhari, Kitabul Kusuf)

TREATMENT OF SLAVES

He constantly exhorted those who owned slaves to treat them kindly and well. He had laid down that if the owner of a slave beat his slave or abused him, the only reparation that he could make was to set the slave free (Muslim, Kitabul Iman). He devised means for, and encouraged, the freeing of slaves on every pretext. He said: "If a person owning a slave sets him free, God will in recompense save every part of his body corresponding to every part of the slave's body from the torment of Hell." Again, he laid down that a slave should be asked to perform only such tasks as he could easily accomplish and that when he was set to do a task, his master should help him in performing it so that the slave should experience no feeling of humiliation or degradation (Muslim). If a master went on a journey accompanied by a slave, it was his duty to share his mount with the slave either both riding together or each riding in turn. Abu Huraira (ra) who used to spend the whole of his time after becoming a Muslim in the company of the Prophet (saw) and who had repeatedly heard the Prophet's (saw) injunctions regarding the treatment of slaves, has said: "I call God to witness in Whose hands is my life that were it not for the opportunities that I get of joining in holy war and of performing the Pilgrimage and were it not that I have opportunities of serving my old mother, I would have desired to die a slave, for the Holy Prophet (saw) constantly insisted upon slaves being well and kindly treated". (Muslim)
Ma'rur bin Suwaid (ra) relates: "I saw Abu Dharr Ghaffari (ra) Companion of the Holy Prophet) wearing clothes exactly similar to those worn by his slave. I inquired of him the reason of this and he said: 'During the lifetime of the Holy Prophet (saw) I once taunted a man with his mother having been a slave. Upon this the Holy Prophet (saw) rebuked me and said: "You still seem to entertain pre-Islamic notions. What are slaves? They are your brethren and the source of your power. God in His wisdom confers temporary authority upon you over them. He who has such authority over his brother should feed him with the kind of food he himself eats; clothe him with the kind of clothes he himself wears and should not set him a task beyond his strength and should himself help him in whatever he is asked to do". On another occasion the Prophet (saw) said: "When your servant cooks food for you and sets it out before you, you should ask him to sit down with you to eat or at least to partake of a portion of it in your company, for he has established a right in it by working on it'. (Muslim)

TREATMENT OF WOMEN

The Holy Prophet (saw) was very keen on improving the condition of women in society and on securing for them a position of dignity and fair and equitable treatment. Islam was the first religion which conferred upon women the right of inheritance. The Qur'an makes daughters along with sons heirs to the property left by their parents. In the same way a mother is made an heir to her son's or daughter's property and a wife is made an heir to her husband's property. When a brother becomes an heir of his deceased brother's property a sister is also an heir to that property. No religion before Islam had so clearly and firmly established a woman's right of inheritance and her right to possess property. In Islam a woman is the absolute owner of her own property and her husband cannot obtain any control over it by virtue merely of their relationship. A woman is at full liberty to deal with her property as she chooses.

The Holy Prophet (saw) was so careful with regard to the kind treatment of women that those around him who had not previously been accustomed to looking upon women in the light of helpmates and partners found it difficult to accommodate themselves to the standards that the Prophet (saw) was anxious to see set up and maintained. 'Umar (ra) relates: "My wife occasionally sought to intervene in my affairs with her counsel and

I would rebuke her, saying that the Arabs had never permitted their women to intervene in their affairs. She would retort: 'That is all past. The Holy Prophet (saw) lets his wives counsel him in his affairs and he does not stop them. Why don't you follow his example?' My reply used to be: As for Aisha (ra) the Prophet (saw) is particularly fond of her but as regards your daughter (Hafsa), if she does this she will one day have to suffer the consequences of her impertinence.' It so happened that thereafter on one occasion the Holy Prophet (saw), being upset over something, decided to spend a period of time apart from his wives. When I learnt of this I said to my wife,What I had feared had come to pass. Then I went to the house of my daughter Hafsa (ra) and found her crying. I inquired of her what the matter was and whether the Prophet (saw) had divorced her. She said: 'I don't know about divorce, but the Prophet (saw) has decided to remain away from us for some time.' I said to her: 'Did I not often tell you not to take the same liberties with him as Aisha does, for the Holy Prophet (saw) is particularly fond of Aisha (ra), but you seem to have brought upon yourself what I had feared.' I then went to the Holy Prophet (saw) and found him lying down on a rough matting. He was at that time wearing no shirt and his body bore the marks of the pattern of the matting. I sat down near him and said: 'O Messenger of Allah! the Kaiser and the Chosroes do not deserve any of God's favours and yet they pass their lives in great comfort and you who are His Messenger pass your days in such discomfort.' The Prophet (saw) replied: 'That is not so. The Messengers of Allah are not expected to spend their time in comfort. That kind of life befits only secular monarchs.' I then related to the Prophet (saw) all that had passed between me and my wife and daughter. Hearing me, the Prophet (saw) laughed and said: 'It is not true that I have divorced my wives. I have merely thought it advisable to spend a little time away from them. "(Bukhari, Kitabun Nikah)

He was so careful concerning the sentiments of women that on one occasion when he was leading the prayers he heard the cry of a child and concluded the service quickly, explaining thereafter that as he had heard the cry of the child he imagined that the child's mother would be distressed at its cry and he had therefore concluded the service quickly so that the mother could go to the child and look after it.

When during any of his journeys women were also among the party he always gave directions that the caravan should move slowly and by easy stages. On one such occasion when the men were eager to push forward, he said: "Take care of glass! Take care of glass!" meaning thereby that women were of the party and that if camels and horses were put to the gallop they would suffer from the joltings of the animals. (Bukhari, Kitabul Adab)

During a battle confusion arose among the ranks of the mounted soldiers and the animals became unmanageable. The Holy Prophet (saw) fell from his horse and some of the women also fell from their mounts. One of his Companions who was riding a camel immediately behind the Prophet (saw) jumped down and ran towards him crying: "May I be your sacrifice, O Messenger of Allah (saw)." The Prophet's (saw) foot was still in the stirrup. He released it hastily and said to his Companion: "Don't bother about me, go and help the women." Just before his death one of the injunctions he addressed to Muslims and laid stress upon was that they should always treat women with kindness and consideration. It was an oft-repeated saying of his that if a man had daughters and he arranged to have them educated and took pains with their upbringing, God would save him from the torment of Hell. (Tirmidhi)

It was a common practice with the Arabs to inflict physical chastisement upon women for every little fault. The Holy Prophet (saw) taught that women were equally with men the creatures of God and were not the slaves of men and should not be beaten. When women got to know of this they went to the other extreme and began to oppose men in everything, with the result that in many homes domestic peace was continually disturbed. 'Umar (ra) complained of this to the Holy Prophet (saw) and said that unless women could on occasion be chastised they would become unruly and there would be no holding them in check. As detailed Islamic teachings with regard to the treatment of women had not yet been revealed, the Prophet (saw) said that if a woman was guilty of serious transgression she might be chastised. This in its turn led the men in many cases to revert to the old Arab practice. It was now the turn of the women to complain and they laid their grievances before the Prophet's wives. Thereupon, the Prophet (saw) admonished men and told them that those who treated women with unkindness could never win the favour of God. Thereafter the rights of women were established, and for
... continued on page 19

MESSAGE OF HADHRAT KHALIFATUL MASIH V (ABA) TO POPE FRNCIS I

Message to promote inter-faith harmony



The World Head of the Ahmadiyya Muslim Jamaat and Fifth Khalifa of the Promised Messiah, His Holiness, Hadhrat Mirza Masroor Ahmad has said:



First of all, I would like to offer congratulations to Pope Francis I and to Catholics across the world. May the appointment of the new Pope prove to be blessed not just for Christians but for all people across the globe. May the new Pope lead the Church towards the true teachings of Christianity.

I hope and pray that in the forthcoming era the Pope uses his influence to develop peace and harmony in the world. There is a great need to join together upon our common teachings and particularly upon the Unity of God.

Rather than increase division, the world desperately needs unity and compassion. This is something that I wrote to Pope Benedict XVI in a letter I sent to him in 2011.

In my letter to the Pope I also requested him to use his great influence to bring the people of the world together towards peace, reconciliation and mutual understanding and to strive to prevent the world from destruction. I send the same message to the new Pope as well.

In terms of the Ahmadiyya Muslim Jamaat, we have always been at the forefront of promoting inter-faith harmony and striving for peace. We always cooperate with all people and organisations who desire peace and tolerance and will forever continue to do so.

Once again I congratulate Pope Francis and the Catholic Church and pray that the appointment proves to be a source of peace for the entire world.



ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2013

Jamia Ahmadiyya UK will be holding entry test and interview on 22nd and 23rd July 2013 for this year's intake of students. The following conditions apply:

Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry: Maximum age of 17 years for students with GC SE or 19 years with A-Levels or equivalent qualifications.

Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview. The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2012 entry MUST arrive by 30th June 2013. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:
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Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.



New Mosque will spread Peace and Unity in Spain

New Mosque will spread Peace and Unity in Spain

On 3 April 2013, the Worldwide Head of the community and Fifth Khalifa, Hadhrat Mirza Masroor Ahmad, addressed a Special Reception held to celebrate the recent opening of the Baitur Rahman Mosque in Valencia.

During his address, Hadhrat Mirza Masroor Ahmad explained true Islamic teachings of peace, justice and tolerance.

The Khalifa of the Promised Messiah said that he wished to reassure the Spanish people that the new Mosque would be a source of peace and compassion. He said the Mosque would foster a spirit of togetherness and unity within the society.

Hadhrat Mirza Masroor Ahmad said:

We, Ahmadi Muslims, are not here to cause you any disturbance but rather we are here to serve, we are here to share with you the community, to join you in your activities, and live peacefully and happily with you.

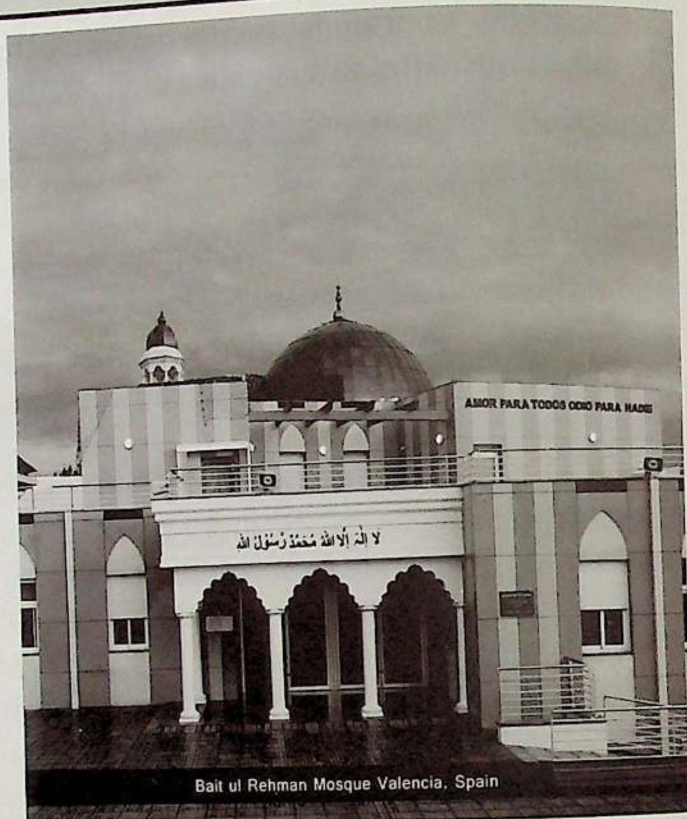
During his address, Hadhrat Mirza Masroor Ahmad, repeated the motto of the Ahmadiyya Muslim Jamaat of 'Love for All, Hatred for None' which was first coined by the Third Khalifa of the Promised Messiah, Hadhrat Mirza Nasir Ahmad during a visit to Spain in 1980.

Hadhrat Mirza Masroor Ahmad said:

Today the Ahmadiyya Muslim Community is established in more than 200 countries and everywhere we go we spread the message of 'Love for All, Hatred for None'.

The Khalifa of the Promised Messiah said that due to the extremist acts of a tiny minority of 'so-called Muslims' the image of Islam had been unfairly tarnished in the West. He said extremism and terrorism had nothing to do with Islam. The truth was that never once did the Holy Prophet Muhammadsaw or his Rightly Guided Successors ever initiate any wars or acts of aggression. When permission was granted by Allah to fight it was given as a means to protect all people and all religions.

Hadhrat Mirza Masroor Ahmad said:



Bait ul Rehman Mosque Valencia, Spain

The Holy Qur'an states that permission to fight back was given because otherwise no place of worship, be it a Church, a Synagogue, a Mosque or Temple would remain safe from the aggressors.

Concluding, Hadhrat Mirza Masroor Ahmad said:

This Mosque has been built to serve as a place of brotherliness and unity. Whoever comes here with pious intentions, be it a Muslim or a non-Muslim, will have the doors of the Mosque always open for him or her. This Mosque has been named Masjid Baitur Rahman – that is a House of God, who is Ever Gracious and who shows kindness to His Creation without any conditions. We, who have built this Mosque, will ensure that we continue to serve and help the communities we live in and to serve God's Creation.

Dozens of guests attended the reception, including a range of politicians and dignitaries, some of whom also addressed the audience.

The Lady Mayor of Pobla de Vallbona, the town where the new Mosque is located, said

......continued on page 19

... continued from page 2

They were completely foiled in all these designs. Jesus died, not on the Cross, but a natural death, respected and revered by devoted followers. He was cleared of the false charges imputed to him and has ever been regarded as one of the sacred band of God's great prophets. Last of all, his followers have for centuries held his rejectors, the Jews, under their heels.

The words, those who follow thee, originally referred to the Christians and the words, those who disbelieve, to the Jews. Later, however, when Islam made its appearance, the words, those who follow thee, naturally came to include Muslims, who believe in the divine mission of Jesus; and history tells us that Muslim and Christians have both dominated the Jews whenever and wherever they have come in contact with them.

The prophecy about giving dominance to the believers in Jesus over his rejectors was, however, to be fulfilled in its completest form at the time of his second advent which has now taken place in the person of Ahmad, the Promised Messiah, whose message is for all the nations of the world. The clause, those who disbelieve, would, therefore, now apply to all those from among Jews, Christians, Muslims, Hindus, Buddhists and others who reject the Second Messiah who has come in fulfilment of the prophecies of both Jesus and Holy Prophet of Islam. No wonder then that the words: "O Jesus , I will cause thee to die (a natural death) .... And will lace those who follow thee above those who disbelieve" also formed part of the revelation vouchsafed to Ahmad (Izala p.192)

... continued from page 15

the first time women began to be treated as free individuals in their own right. (Abu Dawud, Kitabun Nikah)

Mu'awiya al-Qushairi (ra) relates: "I inquired of the Holy Prophet (saw) what claim my wife had upon me," and he replied: "Feed her with that which God bestows upon you in the way of food, and clothe her with that which God bestows upon you in the way of clothes and do not chastise her nor abuse her nor put her out of your house." He was so careful of the feelings and sentiments of women that he always exhorted those who had to go upon a journey to finish their errands quickly and return home as soon as possible so that their wives and children should not suffer separation longer than was necessary. Whenever he returned from a journey he always came home during the day-time. If he found night approaching towards the end of his journey, he would camp outside Medina for the night and enter it next morning. He also told his Companions that when they returned from a journey they should not come home suddenly without notice of their return (Bukhari and Muslim). In giving this direction he had in mind the fact that the relations between the sexes are largely governed by sentiment. In the absence of the husband a wife may often neglect the care of her body and of her dress and if the husband were to return home unexpectedly the finer sentiments of the wife or the husband might be upset. By giving the direction that when a man returns from a journey he should contrive to arrive home during the day-time and after intimation to the members of his family of his return, he ensured that the members of his family would be ready to receive the returning member in a befitting manner.

... continued from page 18

she was delighted to welcome so many guests to her town. She praised the Ahmadiyya Muslim Community for "always promoting peace and tolerance in the world".

Jose Maria Alonso MP, said he had been greatly impressed when meeting Hadhrat Mirza Masroor Ahmad a few months earlier at the European Parliament and when listening to his address in Brussels. The MP said it was imperative that inter-faith relations between Muslims and Christians continued to develop.

Luis Santamaria, Head Representative of Spanish Government in Valencia, also spoke of the need for inter-faith dialogue. He said that Hadhrat Mirza Masroor Ahmad had always promoted Islam's message of peace. He added that "all people of goodwill were welcome in Spain".

Juan Cotino, President of Valencia's Regional Parliament, called the new Mosque a "truly beautiful building" and said the event itself was a "symbol of goodness" as people of different faiths and beliefs were joined together.

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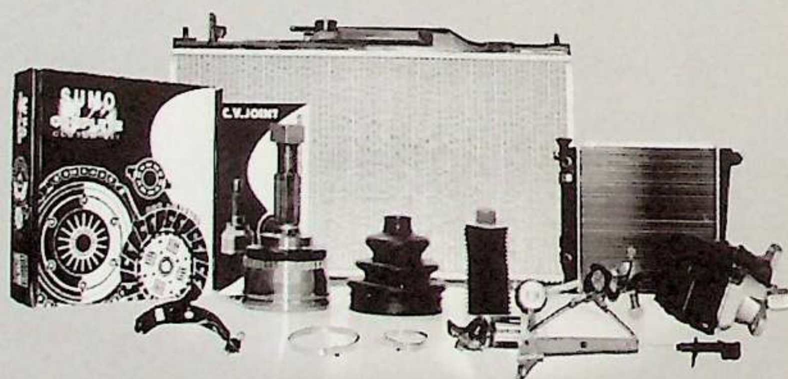


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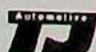
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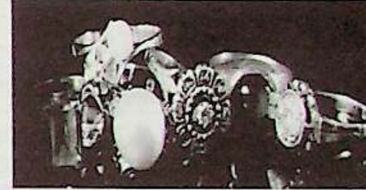
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Small Majalis Position for Tabligh Activities

(Sep.2012 to Feb.2013)

Majlis	Region	Position
Liverpool	NORTH WEST	1
Spen Valley	NORTH EAST	2
Wolverhampton	MIDLANDS	3
Bromley/Lewisham	SOUTH	4
Nottingham	MIDLANDS	5
Swansea	SOUTH WEST	6
Havering	EAST	6
High Wycombe	MIDDLESEX	6
Newcastle	NORTH EAST	7
Keighley	NORTH EAST	7
Coventry	MIDLANDS	7
Northampton	MIDLANDS	7
Leamington Spa	MIDLANDS	8
Preston	NORTH WEST	8
Leeds	NORTH EAST	9
North Wales	NORTH WEST	10
Peterborough	MIDLANDS	10
Lambeth	SOUTH	0
Milton Keynes	HERTS	0
Edinburgh	SCOTLAND	0



Large Region	Position
NORTH EAST	1
BAITUL FUTUH	2
BAITUL NOOR	3
LONDON	4
MIDLANDS	5
NORTH WEST	6
SOUTH	7
MIDDLESEX	8
EAST	9

Small Region	Position
SOUTH WEST	1
ISLAMABAD	2
HERTFORDSHIRE	3
SCOTLAND	4

Tabligh News Letter Presented by Qiadat Tabligh UK

Large Majalis Position for Tabligh Activities

(Sep.2012 to Feb.2013)

Majlis	Region	Position	Majlis	Region	Position
New Malden	BAITUL FUTUH	1	Epsom/Ewell	BAITUL FUTUH	21
Hartlepool	NORTH EAST	2	Wimbledon Park	LONDON	21
Cardiff	SOUTH WEST	3	Morden South	BAITUL FUTUH	22
Mosque	LONDON	4	Peckham	BAITUL NOOR	22
Bradford South	NORTH EAST	5	Tooting Bec	BAITUL NOOR	22
Bradford North	NORTH EAST	6	Baitul Futuh	BAITUL FUTUH	23
Manchester Sth	NORTH WEST	6	Bexley	SOUTH	23
Mitcham	BAITUL NOOR	7	Manchester North	NORTH WEST	24
Leicester	MIDLANDS	8	Islamabad	ISLAMABAD	24
Sutton	BAITUL FUTUH	9	Luton	HERTS	25
Wimbledon	LONDON	10	Greenford	MIDDLESEX	25
Cheam	BAITUL FUTUH	11	Huddersfield Nth	NORTH EAST	26
Collier Wood	BAITUL NOOR	11	Inner Park	LONDON	27
Slough	MIDDLESEX	12	Shirley	SOUTH	27
Huddersfield Sth	NORTH EAST	12	Wandsworth	LONDON	28
Scunthorpe	NORTH EAST	13	Worcestor Park	BAITUL FUTUH	29
Clapham	BAITUL NOOR	13	West Croyden	SOUTH	29
Tooting	BAITUL NOOR	13	Hayes	MIDDLESEX	29
Upper Mitcham	BAITUL NOOR	14	Hounslow North	MIDDLESEX	29
Morden	BAITUL FUTUH	14	Birmingham Cent	MIDLANDS	29
Lower Morden	BAITUL FUTUH	15	Hounslow South	MIDDLESEX	29
Newham	EAST	15	Surbiton	BAITUL FUTUH	30
Earlsfield	BAITUL NOOR	15	Balckburn	NORTH WEST	31
Raynes Park	LONDON	16	Mosque West	LONDON	31
Putney	LONDON	16	Roehampton	LONDON	31
Birmingham East	MIDLANDS	16	Stevenage	HERTS	31
Birmingham West	MIDLANDS	16	Waltham Forest	EAST	32
Balham	BAITUL NOOR	16	Redbridge South	EAST	33
Sheffield	NORTH EAST	17	Glasgow	SCOTLAND	33
Deer Park	BAITUL NOOR	17	Crawley	ISLAMABAD	33
Woking	ISLAMABAD	18	Aldershot	ISLAMABAD	33
Gillingham	EAST	18	Watford	HERTS	34
Thornton Heath	SOUTH	19	Oxford	ISLAMABAD	34
West Hill	LONDON	19	Southall	MIDDLESEX	35
Walsall	MIDLANDS	19	Reading	ISLAMABAD	36
Bournemouth	ISLAMABAD	19	North London	EAST	36
Norbury	SOUTH	20	Redbridge North	EAST	36
Purley	SOUTH	20	Cambridge	HERTS	0
Barking	EAST	20	Bristol	SOUTH WEST	0

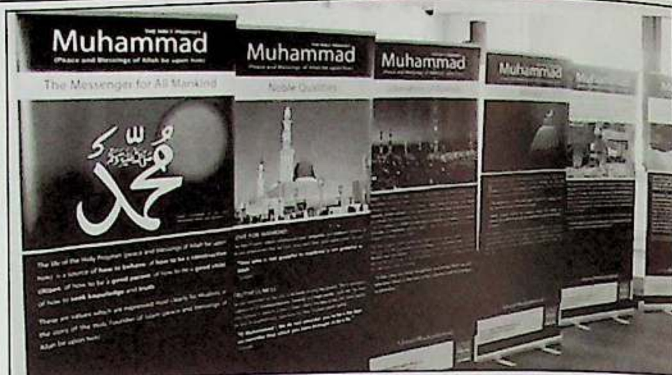
HERTS REGION

CAMBRIDGE MAJLIS

Organised a Holy Quran and Holy Ptophet Muhammad PBPH at Cambridge Central Library on Saturday 20th April 2013.

The final preparation Dua led by Zaeem Ansarullah Fawad Khokhar sb at the Central Library. Exhibition displays on various relevant topics from Quran and Prophet Muhammad's Sayings and Life were put up, a display of numerous translations of the Glorious Holy Quran. At the entrance of the main hall next to the reception desk a variety of free leaflets and more displays about us introduction to Jamaat and its message.

We had a constant trickle of guests received by team of Lajna and Ansar. Various guests visited the Exhibition by the Grace of Allah.They looked around the exhibition and then spent a good deal of time asking questions regarding Islam Ahmadiyyat. The guests were very impressed by what they saw and a comment was made by a guest who said and I quote "eye opener" for him and that he was very impressed with the beautiful teachings of Islam. Lajna had the opportunity to meet ladies guests. They all said how wonderful the exhibition was and what a great idea it was to hold it. Following the remarks from visitors who wrote in the visitor's book: Maureen Dixon "a very interesting Conversation Thank you " Elena Vazquez "good luck in helping people understand the Quran it is very necessary"



MAJLIS CAMBRIDGE HELD EXHIBITION ON 20 APRIL 2013 IN CINTRAL LIBRARY.



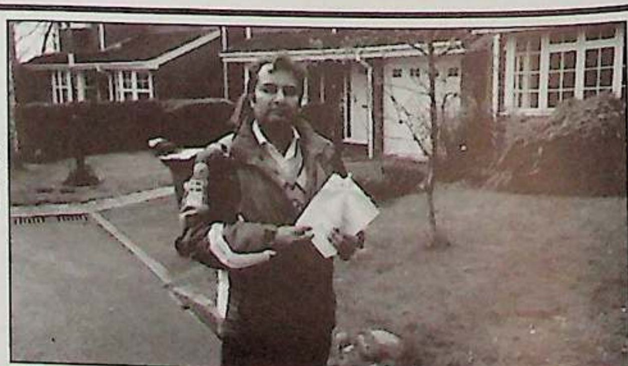
ZAEEM MAJLIS CAMBRIDGE WITH A GUEST AT THE EXHIBITION HELD ON 20 APRIL 2013 IN CINTRAL LIBRARY.


MAJLIS LUTON DISTRIBUTED LEAFLETS D2D IN VILLAGE AND ALSO PRESENTED TO THE PEOPLE ON THE WAY.

MIDLANDS REGION

WALSALL MAJLIS village door to door leafleting campaign every Tuesday and book stall in Walsall Town Centre every Saturday.

Report; Asif Mehmood Muntzim Tabligh Walsall



EAST REGION

Majlis Anarullah East Region held a Tabligh Event on 20th April 2013 in Baitul Ahad Mosque, Newham. The aim was to highlight the Noble Character of the Holy Prophet (saw).

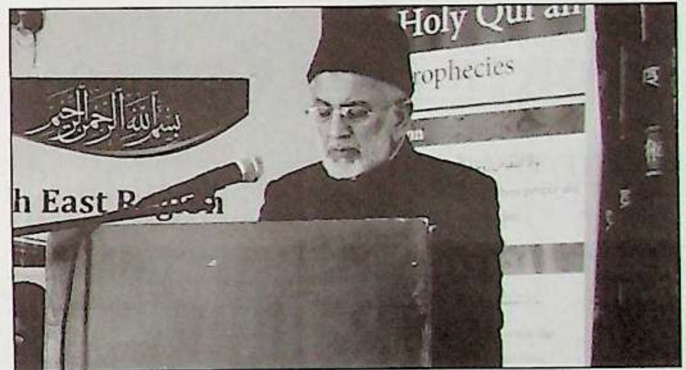
The hall was beautifully decorated with banners.

Ch Rafiq Ahmad Javed, Naib Sadr Ansarullah UK presided the meeting which started with the recitation of the Holy Quran. Basharat Ahmad Pir (Regional Nazim) welcomed the guests. Mirza Naseer Ahmad sahib Professor Jamia UK , delivered an informative and inspiring speech about the Life History and Nobel Character of the Holy Prophet Muhammad (saw). His speech was followed by a question answer session and Mirza Sahib presented very satisfying answers. Ch Rafiq Ahmad Javed sb thanked the guests and concluded the meeting with silent prayers.

Total Attendance was 30 which out of 9 British guests. Guests were presented with the Books, "The Life of Muhammad" and the information pack about Jamaat Ahmadiyya.



REGION EAST HELD QA/EXHIBITION, DISCUSSION WITH A GUEST.



MIRZA NASEER AHMAD SB PROFESSOR JAMIA UK DELIVERED SPEECH.



CH RAFIQ JAVAID SN NAIB SADR PRESENTED HOLY QUR'AN TO A GUEST.



A SPICIAL GUEST DELIVERED SPEECH.



REGION EAST HELD QA/EXHIBITION ON 20 APRIL 2013 IN NEWHAM.



REGIONAL AMEER SB EAST REGION TO THANKS ALL GUEST.

BAITUL NOOR REGION

مجلس UPPER MITCHAM کے زیرِ اہتمام مورخہ 20 اپریل 2013ء کے روز تبلیغی پروگرام میں Qur'an Exhibition اور مجلس سوال و جواب کا انعقاد کیا گیا۔ اس پروگرام میں 22 غیر از جماعت مہمانوں نے شرکت کی۔ لائبریری کے باہر بک سٹال بھی لگایا گیا۔



MAJLIS UPPER MITCHAM HELD EXHIBITION ON 20TH APRIL 2013.

مجلس MITCHAM نے اپنے متعلقہ تبلیغی گاؤں Reigate میں Visit کیا اور تبلیغی اسٹال لگایا۔ مکرم زعیم مجلس حافظ فرقان صاحب اور مکرم ناظم رسول بٹ صاحب نے چند دیگر انصار کے ساتھ مل کر اسلام احمدیت کی امن تعلیم کو پہنچانے کے لئے کوشش کی اور سٹال پر آنے والے افراد میں جماعتی لٹریچر تقسیم کیا۔



MAJLIS UPPER MITCHAM HELD EXHIBITION ON 20TH APRIL 2013. ZAEEM MAJLIS WITH A GUEST.

NORTH EAST REGION

HARTLEPOOL MAJLIS

Tabligh Exhibition in Stockton, Hartlepool on 04-03-2013, Regional Nazim North East Mr Rasheed Amini sb, Regional Ameer sb, Regional Missionary sb attend this event.



REGIONAL NAZIM / REGIONAL AMEER / REGIONAL MISSIONARY NORTH EAST PRESENT HOLY QUR'AN TO LADY MAYER STOCKTON.



MAJLIS MITCHAM HELD TABLIGH STALL, AT THE STALL DISCUSS WITH THE GUEST'S.



MAJLIS HARTLEPOOL HELD EXHIBITION IN STOCKTON, DISCUSSION WITH THE GUEST'S.



MAJLIS MITCHAM HELD TABLIGH STALL IN THE REIGATE VILLAGE. HAFIZ FURQAN SB ZAEEM MAJLIS WITH THE ANSAR BROTHER.

LONDON REGION

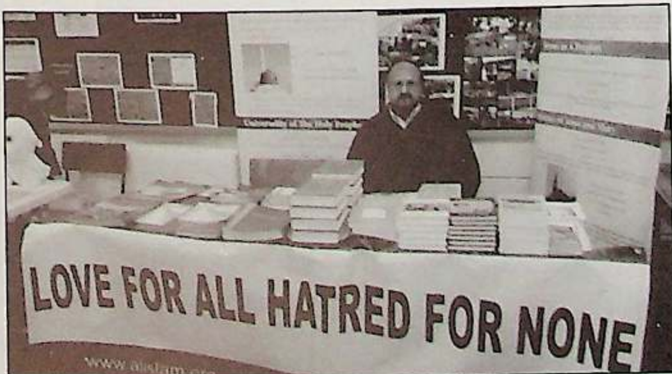
1۔ مجلس RAYNES PARK نے مورخہ 16 مارچ 2013 کے روز لوکل Easter Fair Event میں ایک تبلیغی نمائش کا اہتمام کیا۔ جو کہ مکرم محی الدین عباسی صاحب منتظم تبلیغ مجلس Raynes Park کی ذاتی کوشش سے ممکن ہوا۔ یہ بک سٹال اور نمائش Scouts Hall in Raynes Park میں منعقد ہوئی۔ اس نمائش میں 100 غیر از جماعت مہمان تشریف لائے اور تبلیغی پوسٹرز و لٹریچر سے استفادہ حاصل کیا۔ تقریباً 150 کی تعداد میں لٹریچر تقسیم ہوا۔ ریجن سے مکرم سمیع قریشی صاحب شامل ہوئے۔

2۔ مجلس MOSQUE نے مورخہ 19 مارچ 2013 کے روز Fulham Library میں ایک تبلیغی نمائش کا اہتمام کیا۔ اس نمائش میں 10 غیر از جماعت مہمان تشریف لائے اور تبلیغی پوسٹروں اور لٹریچر سے استفادہ حاصل کیا۔ مرکز سے مکرمی صدر صاحب مجلس انصار اللہ کے ساتھ مکرم مرزا محمود صاحب قائد اشاعت اور مکرم شکیل احمد بٹ صاحب قائد تبلیغ شامل ہوئے۔ ریجن لندن ے زعیم اعلیٰ مکرم خالد محمود صاحب بھی شامل ہوئے۔ زعیم مجلس مکرم نعیم رضا صاحب اور دیگر انصار نے مل کر نمائش کے انتظامات مکمل کئے۔ لائبریری کے قریبی علاقہ میں لٹریچر تقسیم بھی کیا گیا۔

اسی طرح مجلس MOSQUE نے اپنے متعلقہ تبلیغی گاؤں میں مورخہ 13 اپریل 2013ء کے روز تبلیغی پوسٹروں آویزاں کر کے نمائش کا انتظام کیا۔ اس نمائش میں 7 غیر از جماعت مہمان تشریف لائے۔ جن میں چار مقامی کونسلرز، پولیس آفیسرز اور سکول ٹیچرز شامل تھے۔ مرکز سے مکرم چوہدری رفیق جاوید صاحب نائب صدر اور مکرم طارق محمود صاحب معاون صدر کے ساتھ مکرم عبد القدوس صاحب مربی سلسلہ شامل ہوئے، جنہوں نے جماعت کا تعارف پیش کیا اور مہمانوں کے ساتھ مختلف امور پر ڈسکشن کی۔ پروگرام سے پہلے زعیم مجلس فضل مسجد اور دیگر انصار نے مل کر گاؤں کے گھر گھر جا کر اشتہار تقسیم کئے اور نمائش کے انتظامات مکمل کئے۔



MAJLIS MOSQUE HELD QA/EXHIBITION IN MOSLEY VILLAGE, ONE TO ONE DISCUSSION WITH THE GUEST'S.



MAJLIS RAYNES PARK HELD EXHIBITION/ BOOKS STALL IN EASTER FAIR EVENT.



MAJLIS MOSQUE HELD EXHIBITION IN FULHAM LIBRARY.

ریجن بیت الفتوح کی ایک مجلس **NEW MALDEN** کے تحت مورخہ 6 اپریل 2013 کے روز TWICKENHAM لائبریری میں تبلیغی نمائش کا اہتمام کیا گیا۔ مرکز کی طرف سے مکرم چوہدری رفیق جاوید صاحب نائب صدر شامل ہوئے۔ مجلس کے زعیم صاحب اور دیگر انصار نے مل کر پروگرام کو کامیاب بنانے کے لئے بھرپور کوشش کی اور پروگرام سے متعلقہ اشتہار تقسیم کئے۔ اس نمائش میں 39 غیر از جماعت مہمان تشریف لائے اور تبلیغی پوسٹروں اور لٹریچر سے استفادہ حاصل کیا۔

ریجن بیت الفتوح کی ایک مجلس **MORDEN SOUTH** کے تحت بھی TOTTENHAM VILLAGE LIBRARY میں تبلیغی نمائش کا اہتمام کیا گیا۔ مجلس کے زعیم مکرم شیخ تنویر احمد صاحب اور دیگر انصار نے مل کر پروگرام کو کامیاب بنانے کے لئے بھرپور کوشش کی اور پروگرام سے متعلقہ اشتہار تقسیم کئے۔ اس نمائش میں غیر از جماعت مہمانوں نے تبلیغی پوسٹروں اور لٹریچر گہری میں دلچسپی کا اظہار کیا اور اس سے استفادہ حاصل کیا۔



AT THE EXHIBITION IN RIPLY SHEIKH RAFIQ TAHIR SB IN DISCUSSION WITH A GUEST.



BASHIR TAHIR SB NAIB ZAEEM-E-AALA REGION BAITUL FUTUH PRESENTS THE HOLY QUR'AN TO A GUEST.



AT THE EXHIBITION IN RIPLY INTERACTIONS WITH GUEST.



MAJLIS NEW MALDEN HELD EXHIBITION IN TWICKNHAM, ONE TO ONE DISCUSSION WITH THE GUEST'S.



BASHIR TAHIR SB PRESENTED LITRETURE TO THE GUEST, AT THE EXHIBITION IN RIPLY.



MIRZA RASHEED SB ZAEEM MAJLIS NEW MALDEN AT THE EXHIBITION IN TWICKNHAM

تبلیغی مساعی مجلس انصار اللہ یو کے

اللہ تعالیٰ کے فضل سے شہری علاقوں اور دیہاتوں میں تبلیغی اسٹالوں کے ذریعہ مختلف جماعتی لٹریچر کی تقسیم اور مجالس کی سطح پر تبلیغی نشستوں میں سوال و جواب اور وَن ٹو وَن ڈسکشن کے ذریعہ اسلام احمدیت کے عقائد سے آگاہ کیا گیا۔ نمائشوں میں قرآن کریم کی تعلیمات اور آنحضرت ﷺ کی سیرت پر مبنی پوسٹرز آویزاں کئے گئے اور قرآن کریم کے مختلف تراجم والے نسخہ جات اور جماعتی کُتب بھی رکھی گئیں۔ ان پروگراموں میں اللہ تعالیٰ کے فضل سے کثیر تعداد میں غیر از جماعت مہمانوں نے شرکت کی۔ نیز شامل ہونے والے کچھ مہمانوں کو قرآن کریم معہ انگلش ترجمہ اور کُتب لائف آف محمد ﷺ اور WORLD CRISIS and the PATHWAY TO PEACE بھی دی گئیں۔ اللہ تعالیٰ ہماری حقیر کاوشوں میں اپنی جناب سے بے شمار برکتوں اور فضلوں سے نوازے اور ہر آن فتح و نصرت سے ہمکنار کرے۔ تمام کارکنان کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین

BAITUL FUTUH REGION

ریجن بیت الفتوح کے زیر انتظام WALTON ON THAMES LIBRARY میں تبلیغی نمائش کا اہتمام کیا گیا۔ جو مورخہ 18 مارچ تا30 مارچ 2013 تک جاری رکھی گئی۔ اس نمائش میں تقریباً200 غیر از جماعت مہمان تشریف لائے اور تبلیغی پوسٹروں اور لٹریچر سے استفادہ حاصل کیا۔ بعض افراد کو کتب لائف آف محمد ﷺ اور PATHWAY TO PEACE بھی دی گئیں۔ مرکز سے مکرمی صدر صاحب مجلس انصار اللہ اور مکرم چوہدری رفیق جاوید صاحب نائب صدر شامل ہوئے۔ ریجن بیت الفتوح کے زعیم اعلیٰ مکرم کلیم انجم صاحب کی کوشش سے یہ ممکن ہوا کہ لائبریری انتظامیہ نے اس نمائش کے آخر پر ہال بھی مہیا کر دیا جس میں مجلسِ سوال و جواب منعقد کی گئی۔ لائبریری کے مین دروازے پر بہت اچھی جگہ مل گئی تھی جو کہ ہر آنے جانے والے کو اپنی طرف توجہ کا مرکز بنی رہی۔ ریجنل تبلیغ ٹیم نے ریجن کی مجالس کے لئے دو سے تین دن Exhibition لگانے کے لئے پلان ترتیب دیا ، جسے مجالس نے بڑی ذمہ داری سے پورا کیا۔
اسی طرح ریجن بیت الفتوح کے تحت ایک اور تبلیغی نمائش کا اہتمام WEYBRIDGE LIBRARY میں بھی کیا گیا۔ جو مورخہ یکم اپریل تا21 اپریل تک جاری رکھی گئی۔ اس نمائش میں تقریباً250 غیر از جماعت مہمان تشریف لائے اور تبلیغی پوسٹروں اور لٹریچر سے استفادہ حاصل کیا۔ ان دونوں تبلیغی نمائشوں کو کامیاب بنانے کے لئے ریجن کی 8 مجالس NewMalden, Epsom, WorcesterPark, Surbiton, Morden, MordenSouth, LowerMorden, BaitulFutuh, کے زعماء اور انصار نے بھرپور خدمت کی توفیق پائی۔



REGION BAITUL FUTUH HELD EXHIBITION'S IN DIFFIRENT LIBRARYS IN SURREY.

تبلیغ نیوز لیٹر

حضرت مصلح موعودؓ منصبِ خلافت کے موضوع پر تقریر کرتے ہوئے بیان فرماتے ہیں۔

نبی اور اُس کے جانشین خلیفہ کا پہلا کام تبلیغ الحق اور دعوت اِلی اللہ الخیر ہوتی ہے۔ وہ سچائی کی طرف لوگوں کو بلاتا ہے۔ اور اپنی دعوت کو دلائل اور نشانات کے ذریعہ مضبوط کرتا ہے۔ دوسرے لفظوں میں یہ کہو کہ وہ تبلیغ کرتا ہے۔

نیز فرمایا کہ '' عمل کے لئے ایک اور بات کی ضرورت ہے، اُس وقت تک انسان کے اندر کسی کام کے کرنے کے لئے جوش اور شوق پیدا نہیں ہوتا، جب تک اُسے اِس کی حقیقت اور حکمت سمجھ میں نہ آجائے۔

غرض ہمارا کام پہنچا دینا ہے اور محض اس وجہ سے کہ کوئی قبول نہیں کرتا ہمیں تھکنا اور رُکنا نہیں چاہیئے۔ کیونکہ ہمارا کام منوانا نہیں۔ ہم کو تو اپنا فرض ادا کرنا ہے تا کہ اللہ تعالیٰ کے حضور ہم کہہ سکیں کہ ہم نے پہنچا دیا۔

نبی کریم ﷺ کو فرمایا لَستَ عَلَیھِم بِمُصَیطِر۔ لَآ اِکرَاہَ فِی الدِّین اور آپ کا کام اتنا ہی فرمایا بَلِّغ مَا اُنزِلَ اِلَیکَ جو تم پر نازل ہوا اُسے پہنچاؤ، پس ہمیں اپنا کام کرنا چاہیئے۔ جب منوانا ہمارا کام نہیں تو دوسرے کے کام پر ناراض ہو کر اپنا کام کیوں چھوڑیں؟ ہم کو اللہ تعالیٰ کے حضور سُرخرو ہونے کے لئے پیغام حق پہنچا دینا چاہیئے۔

('' منصبِ خلافت '' نمائندگان جماعت سے ایک اہم خطاب)

مجلس انصار اللہ برطانیہ کے زیر اہتمام

30 جون 2013ء کو مانچسٹر میں

سالانہ چیریٹی واک

کا انعقاد ہوگا۔ انشاء اللہ۔ گزشتہ منعقد ہونے والی چیریٹی واک کے ذریعے انصار بھائیوں نے ایک لاکھ 92 ہزار پاؤنڈ (£1,92000) کی رقم اکٹھی کی تھی جس میں سے ساٹھ ہزار پاؤنڈ (£60,000) سے زائد رقم ہیومینیٹی فرسٹ کو دی تھی جس کے نتیجے میں آنکھوں کے چوبیس ہزار (24000) آپریشن کیئے گئے تھے۔ ان آپریشنز کے نتیجہ میں صحتیاب ہونے والی ایک خاتون نے بتایا کہ اُس نے زندگی میں پہلی بار اپنی فیملی کو دیکھا ہے۔ اسی طرح ایک بچے نے بتایا کہ اُس نے پہلی دفعہ اپنے والدین اور بہن بھائیوں کو دیکھا ہے۔

انصار بھائیوں سے درخواست ہے کہ امسال ہونے والی اِس چیریٹی واک میں شامل ہوں کیونکہ یہ واک بھی جماعت احمدیہ برطانیہ کی صد سالہ تقریبات کا ایک حصہ ہے۔ نیز زیادہ سے زیادہ رقوم چیریٹیز کیلئے اکٹھی کریں۔

جزاکم اللہ احسن الجزاء